

Parijna Patrika – Vasanta Rutu 2023



News from... Swami Parijnanashram Educational and Vocational Centre, Virar

World Disability Day- December 3rd - Games and Seminar



News from... Swami Parijnanashram Educational and Vocational Centre, Virar

Students with hearing disability display their talents



News from... Swami Parijnanashram Educational and Vocational Centre, Virar

Volunteers training for the Project – Holding Hands

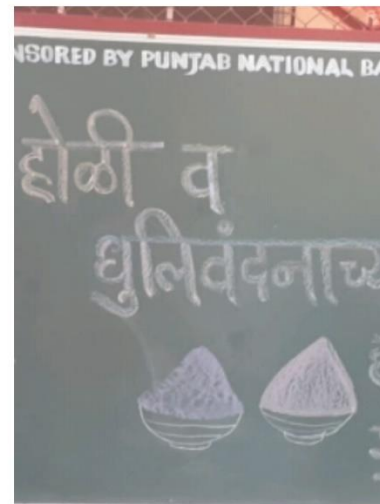


Inner wheel and Rotary Club felicitating students



Celebrations!

Christmas



SPEVC in the News!!!

Children visit exhibition of weapons



News from... **Swami Parijnanashram Educational and Vocational Centre, Virar**

A bouquet for you!



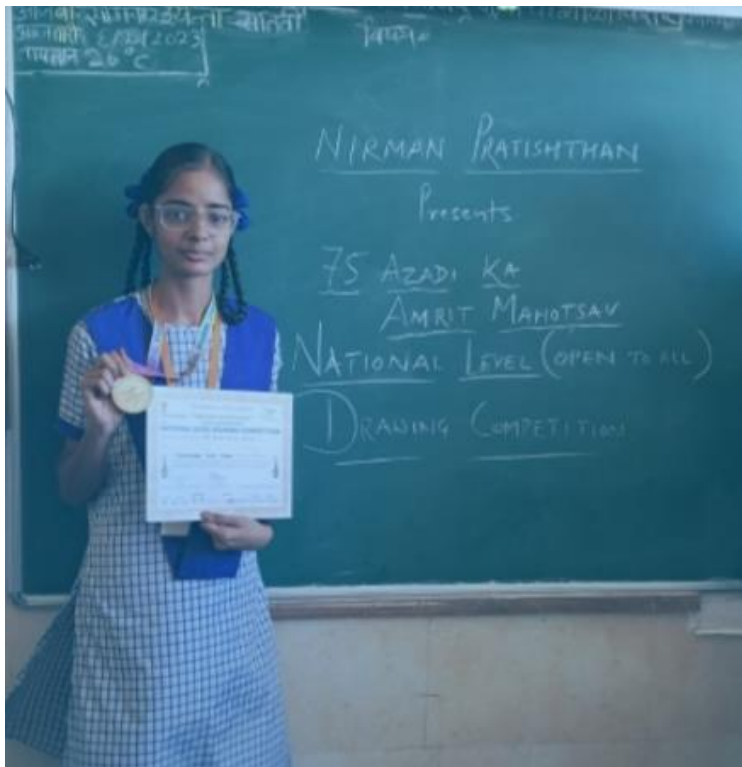
Educational Games



News from... **Swami Parijnanashram Educational and Vocational Centre, Virar**

Vedika Khetan secured bronze medal at a State level drawing competition (left)

Vanshika Jain won the second place in Carrom Tournament (right)



News from... Swami Parijnanashram Educational and Vocational Centre, Virar



International Women's Day 2023



News from... Parijnanashram Vidyalaya (Preprimary), Karla



News from... Parijnanashram Vidyalaya (Preprimary), Karla



News from... Parijnanashram Vidyalaya, Karla

Annadana Seva



Bhel making Activity



Fire Drill Session



News from... Parijnanashram Vidyalaya, Karla

Indian Army Day



Martyr's Day



National Road Week



News from... Parijnanashram Vidyalaya, Karla

Jijamata Jayanti



Shiv Jayanti



News from... Parijnanashram Vidyalaya, Karla

Police Vardhapan Day



News from... Parijnanashram Vidyalaya, Karla

Netaji Subashchandra Bose Jayanti



Swami Vivekanand Jayanti



News from... Parijnanashram Vidyalaya, Karla

Republic Day Celebrations



News from... Parijnan Vidyalaya, Kotekar

Field Trip



Science Day



News from... Parijnan Vidyalaya, Kotekar

World Thinking Day



News from... Parijnan Vidyalaya, Kotekar

Republic Day



News from... Guruprasad High School, Mallapur

School Annual Day – January 2023



News from... Guruprasad High School, Mallapur

Republic Day 2023



News from... Guruprasad High School, Mallapur

Honouring State level Athletes – Chetan R. Gouda and Deeksha S. Gouda



National Voters Day



News from... **Ganapathy English Medium School, Mangaluru**
Makara Sankranti Celebrations 2023



News from... **Ganapathy English Medium School, Mangaluru**
Swami Vivekananda Jayanti – 12th January



News from... **Ganapathy English Medium School, Mangaluru**
Republic Day 2023



News from... Srivali High School, Chitrapur



SHREYAS ACHARI, 10TH STANDARD



NANDINI. C. NAIK, 10TH STANDARD



_GIRISH. P. PANDIT. 10TH STANDARD

ಅದರ್ಶ ವಿದ್ಯಾರ್ಥಿ

ಇಂದಿನ ಮಕ್ಕಳೇ ಬರಲಿರುವ ಭಾರತದ ಭವಿಷ್ಯದ ನಿರ್ಮಾಪಕರು. ಹೀಕದ ಇಂದಿನ ಮಕ್ಕಳು ಯೋಜಿಸುವುದಿಗೂ ಅದನ್ನು ಹೀಕವೂ ಹಾಳೆ ಯೋಜಿಸುತ್ತದೆ. ಉತ್ತಮ ಮಕ್ಕಳ ಸಮಾಂಗೀಣ ಬೆಳವಣಿಗೆಗೆ ಪ್ರತಿಯೊಬ್ಬರೂ ಗಂಭೀರವಾಗಿ ಯೋಚನೆ-ಬೋಧಿಸಬೇಕಾಗಿದೆ.

ವಿದ್ಯಾರ್ಥಿಯ ಬೋಧನೆಯ ಮೂಲ ಕರ್ತವ್ಯ ಇರಬೇಕು. ಇದನ್ನು ಕಾರ್ಯರೂಪದಲ್ಲಿ ಇರಿಸಿಕೊಳ್ಳುವುದು. ವಿದ್ಯಾರ್ಥಿಯು ಬೋಧನೆಯ ಮೂಲಕವಾಗಿ ಮಾನವೀಯತೆ, ಹೀಕದ ಉಪಯೋಗವಾಗಿದ್ದು, ಒಂದು ಮಾನವ ಸಂಸ್ಕೃತಿ ಸಂಸ್ಥೆಯಾಗುವುದು. ಉತ್ತಮ ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿ ಹೀಕದ ಉಪಯೋಗವಾಗಿ ಇರಬೇಕು. ಇದನ್ನು ಬಯಸುವುದು ಸ್ವಲ್ಪ, ಸಹಕಾರ, ಹೊಂದಾಣಿಕೆ, ಮುಂದಾಳುತ್ವದ ಇತ್ಯಾದಿ ಗುಣಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿ ಕಲಿಯಬೇಕು. ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿ ಯಾವಾಗಲೂ ಜ್ಞಾನದ ಲಕ್ಷಣವಾಗಿಯೇ ಇರಬೇಕು. ತನ್ನ ಮನವಿವರಣೆ, ವಸ್ತು ಮಾನವೀಯತೆ, ಶಾಲೆಗೆ ಸಂಬಂಧ ವಿಸ್ತರಿಸಬೇಕು. ಅಂದಿನಿಂದ ಉಪಯುಕ್ತವಾಗಿ ಬರುವುದು. ಗುರು ಹಿರಿಯರನ್ನು ಗೌರವಿಸುವುದು ಕಾರಣವಾಗಿದೆ. ತನ್ನ ಶಾಲೆ ತನ್ನ ಹೀಕಕ್ಕೆ ಯಾವಾಗಲೂ ಶ್ರೇಷ್ಠವಾಗಿರಬೇಕು. ಹೀಕದಿಂದ ಶಿಕ್ಷಣವು ಉಪಯುಕ್ತವಾಗಿಯೇ ಇರಬೇಕು. ಹೀಕದ ನಡೆಸಲು ಸಜ್ಜಾಗಬೇಕು.

-ಸಂಪಾದಕ
ವಿಶೇಷ ಈಶ್ವರ ಹೀಕದಿಂದ 10th B

ವಿದ್ಯಾರ್ಥಿ

ಗುರು ಗುರು ಇಲ್ಲದ ಜೀವನ
ನಿಂದುಂಟೆ ಇ ಮಾನ ಪ್ರಾಣಿಯನ
ಕಷ್ಟ ಕಾರ್ತವ್ಯ ಬೋಧನೆ ಸಿಲ್ಲ
ಇಲ್ಲ ಕಲ ಸಂಕಸನ ವಿದ್ಯಾರ್ಥಿಯರಲ

ನಮಗೆ ಬೇಕು ಗುರುಗಳ ಭಕ್ತಿ
ವಿಶೇಷವು ಹೀಕದ ಬಾಳು ಮುಕ್ತಿ
ಅದರಲ್ಲಿ ಧಾರಿ ಸಿದ್ಧವಾಗಿ ಸಮಗ್ರ
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ಈ ಗುರುಗಳ ಸಿದ್ಧವಾಗಿ ಈ ಹೀಕದ

-ರಚನೆ
ವಿಶೇಷ ಮಂಜುನಾಥ ನಾಯ್ಕ
9th A

News from... **Srivali High School, Chitrapur**



SCHOOL GARDEN, SRIVALI HIGH SCHOOL, CHITRAPUR.

With love from Prarthana Varga...

My first experience of Rathotsava - Vedant Heblekar (10 years), Aundh, Pune

Shri Chitrapur Rathotsava is a festival celebrated every year in Shirali at the Shri Chitrapur Math. Many people come from all over India to celebrate this festival. Lord Bhavanishankar is taken out from the temple, in a palki, to meet the villagers. Rathotsava is celebrated every year on Hanuman Jayanti. The 5-day festival starts with the Dhvajastambha (pillar) outside the Math being decorated with flowers, fruits, and vegetables. Every evening, Lord Bhavanishankara is taken in a palki to various nearby villages, so that the people there can take blessings and darshan.

My first experience of the Shirali Rathotsava was in April 2022, when I went with my family to Shirali. On the first day that we reached, the palki went inside the village near Chitrapur where there was a small program and villagers performed a special dance on rhythmic beats of the dhol-tasha. It was really energetic and peppy. We had a lot of fun and the best thing was that one of the trees was full of raw mangoes which were literally within reach, and I loved plucking those from the tree.

The ratha is a huge structure that looks like a blooming lotus. It has beautiful carvings and is painted with local designs and is decorated with red and white flags. On the main Rathotsava day, Lord Bhavanishankara is placed in the main ratha, as bhatmaams chant mantras. A lot of people attend this function. Parama Puja Sadyojat Shankarashram Swamiji also climbs the ratha and performs the puja. The hundreds of devotees who have gathered, then pull the ratha to the end of the field and back. There is a local fair or jatra where stalls are put up by local villagers. The stalls have colourful snacks, games and toys, and lots of interesting things. The jatra is filled with people by evening. We had a lot of fun visiting the stalls, eating different snacks, and also playing games and drinking sugarcane juice. I really enjoyed pulling the ratha and this will always be a special memory for me.

The next day after the Rathotsava, in the evening, we climbed up the Panchavati hill along with the palki carrying Lord Bhavanishankara. Signifying Lord Shiva going to the forest to hunt, this is known as the Mrugabhete Utsav. After reaching the top of the Panchavati hill, a puja was performed. After this, many people sang bhajans and played different instruments. I also got the opportunity to play a bhajan on the harmonica as seva, in front of everyone. I really enjoyed this experience a lot!

On the last day, there was a celebration called Vokkulli, where all the people throw colours at each other. After that, Swamiji carries Lord Bhavanishankara for a dip in the Shiva Ganga Sarovar. Swamiji then gives everyone Their blessings with fruits. Some bananas were tied to a string that was being pulled up by Swamiji. Each time the kids jumped for the bananas, the string was pulled up higher. This was a lot of fun to watch.

Then, a maam and a pachi acting like Shiva and Parvati had a conversation on either side of the temple doors. Shiva had been hunting all night at the Panchavati hill. Parvati didn't let Shiva come in until he convinces her that he won't stay outside the temple anymore. That conversation was a lot of fun to listen to. Finally, the flag from the top of the Dwajasthamba is brought down. This signifies the ending of the Rathotsava. I really enjoyed my first experience of the Rathotsava and I look forward to more such experiences!

With love from Prarthana Varga...

Rishit Siddhesh Naik, 8 years



Shivangi Nadkarni, 6 years



With love from Prarthana Varga...

Tales of Hanuman

- Kabir Bijur (9 years), Aundh, Pune

Hanuman, the son of Vayu and Anjani, was a mighty hero known for his strength and energy. He was commonly known as Hanuman because once he mistook the Sun as a juicy fruit and immediately rushed towards it. Indra, the Lord of the rains, got to know about this and rushed there at once accompanied with his elephant Airavata. He threw his mighty thunderbolt and it hit Hanuman's jaw. That is why Hanuman means the one with the swollen jaw.

Vayu was very angry with Indra and hid in a cave. The sages and Gods went into the cave and blessed Hanuman with strength, skill and energy.

He helped and protected many warriors such as Rama, Krishna, Bheem and many more. People still talk about Him and want to be strong just like Him.



The Making of Shabari

by Sadhana Kaikini

The cries of the newborn baby filled the forest as the Shabar tribe celebrated her birth. As she belonged to the Shabar tribe, she was called Shabari. Shabari grew up feeling different! Brutal killing of animals, the stink of the animal skins drying, the violence that was a natural part of a tribal habitat made her very being cringe. Though she tried, she couldn't come to terms with her life. As she grew into a young maiden, her parents got her married to one from the tribe. Life moved on while she had two children who happily conformed to the ways of the tribe.

She herself couldn't understand her deep revulsion towards the violent backdrop of her life. Yes! The only time when she found some semblance of peace was when she would steal away and sit by the gentle river close to the forest. The singing breeze that touched her skin and the rippling sound of the flowing water soothed her and she would return back rejuvenated. Once she had chanced upon Munis who told her that there was a Rishi Mātang whose Ashram lay on the other side of the forest. They had spoken highly about the realised soul and somehow Shabari felt drawn to someone who was a stranger.

Suddenly one day she decided she had to move away from this life. She felt stifled. At midnight, she glanced at her family one last time and walked away into the deep forest. It was dawn when she reached Mātanga Rishi's ashram. She introduced herself to him as Shabari.

"Return home, Lady! This is no place for you, a tribal housewife," said the Rishi. Shabari's wounded eyes expressed her indignation. She spoke, "I waited for years to come here to you, Gurudev! Are your eyes also going to see me as a mere body? No! I'm here to do any work. Just allow me to live in a small corner please!"

Rishi Mātang recognised the evolved soul and smiled kindly. Shabari soon became an integral part of the Ashram. Her day began much before sunrise and ended at midnight. Washing the cowshed, feeding the cows, running errands, doing any odd jobs around the Ashram filled her day. She quickly completed her chores and then sat away from the place where the disciples listened and learnt from Rishi Mātang. She listened and learnt too. There was a gradual transformation. Rishi Mātang watched with silent appreciation as the wild tree of the forest changed into the Tulasi of his Ashram.

It didn't take long for the Ashram inmates to feel jealous of Shabari. They tried to poison Mātang Rishi's mind about Shabari. When it didn't work, they finally challenged the Rishi, giving him an ultimatum. He would have to send Shabari away or they would leave!

The wise Matang Rishi summoned Shabari immediately and simply walked out of the Ashram, beckoning her to follow him. The disciples stood aghast as the two of them walked away. The spark of jealousy grew into a fire within them. A few of the disciples decided to find Shabari's husband and complain to him.

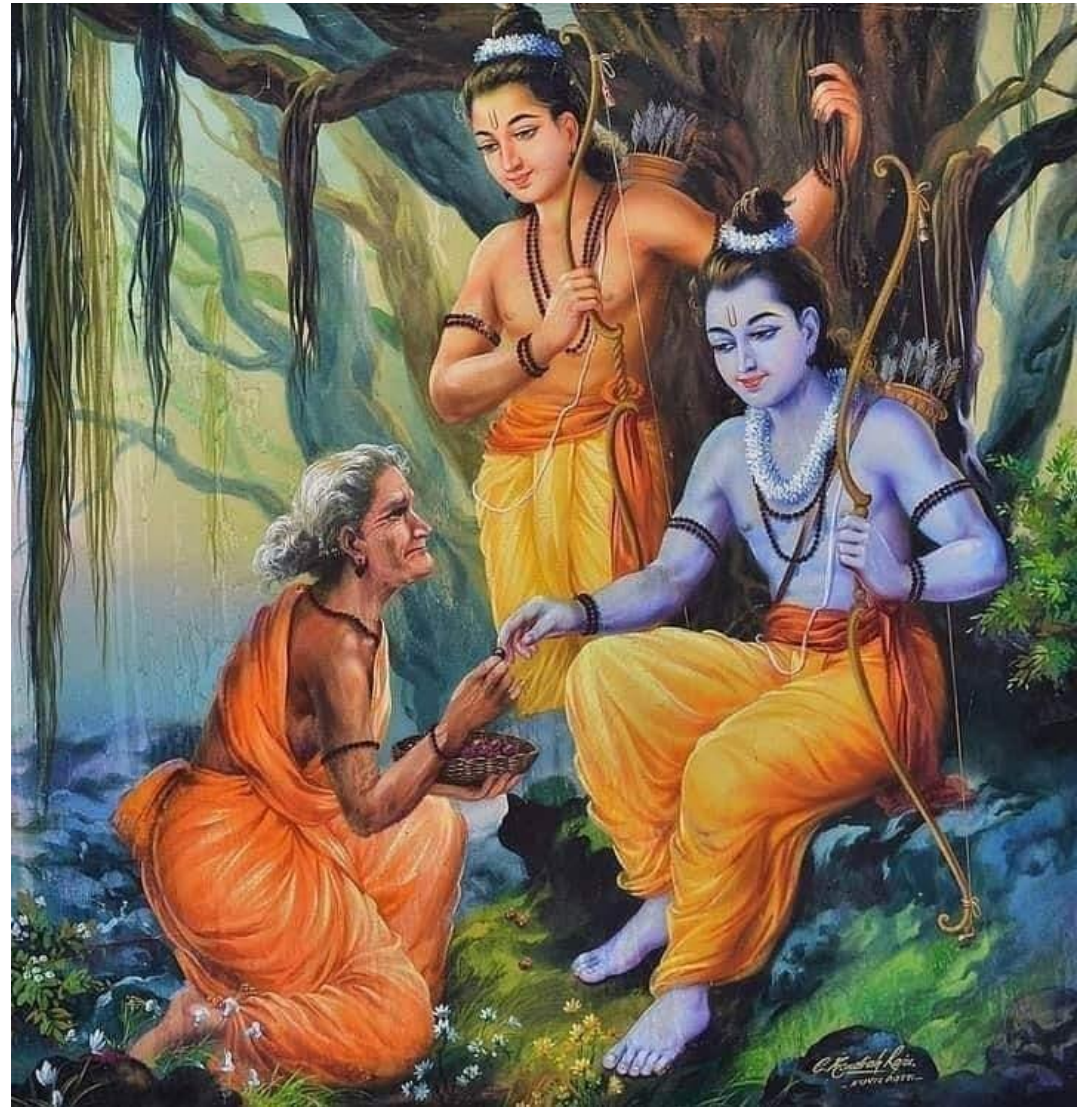
Soon they found and incited Shabari's husband against Shabari. They were told where they could find her. The same night four men armed with weapons went looking for Shabari. Shabari's husband was leading them. It was a moonlit night. The two kutirs were naturally lit by the moon. The men could see Shabari sitting in one kutir.

They entered stealthily with an intention to kill Shabari. But the minute they approached her, a blazing fire arose all around. She herself was deep in dhyaan. Twice or thrice they tried but everytime the fire blazed higher. Suddenly they heard a deep, calm voice, " Can't you see that she is beyond you and this world? Please go away!" It was Rishi Mātang who had heard a sound and come to check. The men bent their heads and quietly walked away.

A couple of minutes later, Shabari opened her eyes and saw Mātang Rishi there. She hastily stood up and asked, " Gurudev! Is something wrong? What happened?" The Rishi smiled and said that he had simply come to check if all was well. He told her to return to her dhyaan and returned to his kutir.

Shabari's Sāadhanā continued until the time she met Lord Rama and served him sweet berries!

A truly extraordinary woman with an exemplary lifetime -
Shabari!



Gems Of Ancient India - Sun Temple Konark

by Chandrima Kalbag

Legend says that Lord Vishnu placed his four *Ayudhas*, marking the four *kshetras* at *Utkhala* (Odisha) - the *Shankha* (conch) at Puri, *Chakra* (disc) at Bhubaneshwar, *Gada* (mace) at Jajpur and *Padma* (lotus) at Konark. So Konark is also known as *Padma kshetra*.

The Sun Temple of Konark, an epitome of artistic magnificence and engineering dexterity, was built in the mid 13th century, by King Narasimhadeva I of the Ganga dynasty. Extensive temple records found show that 1200 artisans constructed this marvel within a period of 12 years (1243-1255 A.D.) at an older pre-existing Sun Temple site. The Konark Temple was designed in the form of a gorgeously decorated chariot mounted on 24 wheels, each about 10 feet in diameter, drawn by 7 mighty horses, emerging from the sea carrying the resplendent Sun God within. *Kaviguru* Rabindranath Tagore described Konark thus, "**Here the language of stone surpasses the language of man**".

In Sanatana Dharma, Surya Dev is represented as a radiant persona holding a lotus flower in each hand, standing in a chariot traveling rapidly across the sky, rising in the east. The chariot is drawn by seven horses marshaled by His charioteer Aruna. The seven horses are named after the seven meters in Sanskrit : Gayatri, Brihati, Ushnih, Jagati, Trishtubha, Anushtubha and Pankti. Goddesses Usha and Pratyusha, sitting on either side, are shooting arrows, challenging darkness.



This iconography is reflected at the Konark temple. The traditional mandala geometry of square and circle, with cornices, tiers, recesses and pillars is seen. It consists of a *Vimana* (main temple, estimated to have been 229mft or 70m tall) for the deity, which is in ruins now, *Jagamohana* (viewing hall for the worshipers, in front of *vimana* 129ft or 39m tall) and a *Nritya-mandapa* (still standing) and *Bhoga-mandapa* (kitchen and offering hall). In Kalinga architecture, such a design is known as *pancha-ratha-dekha deul*, as each of its facades are broken by five small projections to produce an effect of light and shade on the surface and also to create an impression of one continuous vertical line - *Rekha*.

Three types of stones were used - Chlorite for the door lintel and frames as well as some sculptures, Laterite for the core of the platform and staircases, Khondalite for other parts of the temple. Since none of these stones occur naturally nearby, they must have been procured from distant sources, probably through rivers. The masons then created ashlar, wherein the stones were polished and finished so as to make joints almost invisible. In the 18th century, the *Aruna stambha*, a monolithic chlorite pillar measuring 33 feet 8 inches, was removed from the entrance of Konark temple and placed at the Singha-dwara (Lion's Gate) of the Jagannath temple in Puri.

The whole temple, including the wheels, are adorned with beautiful sculptures of devotees in dancing poses, playing musical instruments like drums, flutes, vina and cymbals, depicting customs and offerings, carrying *chamarras*, incense burners and *pradips* (lamps) in their hands at the time of *arati*. Ornate vines, animals, hunting scenes, war, cycle of life, mythical and magical creatures and even the King himself are immortalized in the mystic sculptures here. The *Navagraha* carved on the lintel of the *Jagamohana* fell down and was lying on the ground for over 60 years as it was too heavy to move. Now, it is housed at the recently built Navagraha temple. The *Gajasimhas* guarding the entrance are two huge lions, each killing a war elephant and beneath the elephant is a man. The lions represent pride, elephants represent wealth, both of which consume man. Unfortunately, most of the knowledge encoded here seems to have been lost over centuries. Different interpretations claim that the 7 horses represent the days of the week or perhaps the colours of the rainbow. The 12 pairs of wheels represent the 12 months of the year divided into *Shukla* and *Krishna paksha*, or 24 hours of a day. They may also represent the 12 zodiac signs or 'Wheel of Life' portraying the cycle of creation, preservation and realisation.

It is said that during the construction of the main tower of the temple, artisans put an iron plate between every two stone pieces, with a lodestone at the top - estimated to be a 52 ton magnet. The statue of the Sun God inside the temple was made of a material with high iron content. So, due to the magnetic field created, the idol would float in the air. The alignment was such that the first ray of sunlight from the coast would fall across the Nata Mandir and refract off the diamond placed at the crown of the Sun God.

It has recently been found that 2 of the wheels work like sundials showing time accurately from sunrise to sunset. Each wheel has 8 major spokes, dividing the day into 8 *prahar* of 3 hours. These are further divided by minor spokes at 90 minute intervals. Between 2 spokes are 30 carved beads, each showing 3 minutes. If you put a finger at the center of the axle the shadow shows the precise time of the day. It is surmised that some of the wheels might be functioning as moondials as well. With the grace of Surya Deva, the light of knowledge might shine upon us again as more of the mysteries hidden in the temple carvings are revealed.

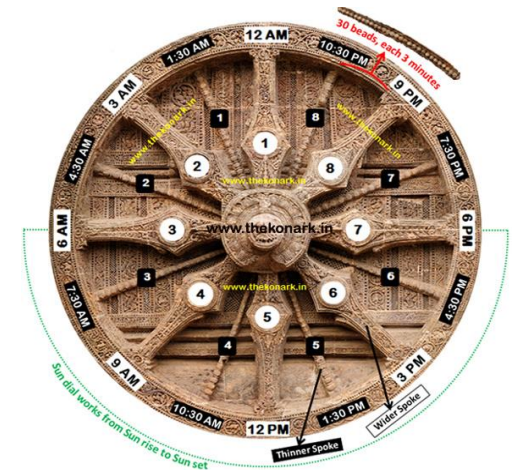
The cause of the destruction of the Konark temple is a mystery. Theories range from natural damage to deliberate destruction of the temple. Since evidence suggests the latter, it has been a source of controversy. Portuguese voyagers took away the lodestone, which acted as the central magnet keeping all the stones with iron columns together. Due to the displacement of the magnetic field holding the walls together the balance was disturbed. Thus the walls eventually collapsed. Or it could have been due to the destruction of the *Dadhinauti* (arch stone) in the course of being plundered several times by Muslim armies between the 15th and 17th centuries.

This temple was called the "Black Pagoda" and the Jagannath Temple in Puri was called the "White Pagoda" in European sailor accounts as early as 1676 because they served as important landmarks for sailors in the Bay of Bengal. Konark remains a major pilgrimage site for the Chandrabhaga Mela held every year in around the month of February.

Source and Pictures: <http://www.thekonark.in/index.html> ; https://en.wikipedia.org/wiki/Konark_Sun_Temple

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Happy News

by Jyothi Bharat Divgi

22-year-old Gadchiroli-born Sara Lakhani is on a mission to upcycle plastic into beautiful embroidery. She uses waste polythene bags to make threads, which are in turn used to make intricate Kantha embroidery.

Her latest collection 'Trash or Treasure' was showcased at Lakme Fashion Week in 2022. She used more than 200 polythene bags to bring the collection to life.

Hailing from a small town in Maharashtra, Sara was always driven towards trees and natural beauty.

She started experimenting with various methods of embroidery and found Kantha to be the most viable, one as it could use the most plastic.



The results you can see here!

Source: Better India

Parijna Patrika – Vasanta Rutu 2023



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